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SUNDAY, MARCH 22, 1908.

A LESSON FROM NORTH CAROLINA.

On Thursday night a negro of sixteen years of age, entered the house of an old citizen of Rockingham county, N. C., and without a word of warning, and while speaking pleasantly to the couple, drew a pistol and shot to death the old man, after which he turned the weapon upon the woman and tried to kill her. She, with great nerve and presence of mind, managed to put the negro out before he could reload his weapon, and then, slipping out of the house, told the story to some neighbors. The negro was subsequently captured in the house while prowling around looking for plunder.

As already stated, this negro is only sixteen years of age, and while we would not say that he is a fair representative of his race, he is undoubtedly a type. There are many other young negroes like him throughout the South, and when the present training of the negro is considered we do not see how it could well be otherwise. Coming of a savage race, with the instincts and passions and appetites of the savage still in him, brought up, as is too often the case, without any sort of moral instruction at home and without any moral restraints except such as the law throws around mankind in general, it is no wonder that he is so roughly brutalized and fit for "treason, stratagem and spoliage."

Here is where the negro problem begins, and it is in this phase of the question that those who are honestly endeavoring to find a solution of the problem must address themselves. In the days of slavery the negro was well trained. He was taught the principles of the Ten Commandments, and he was taught not only to observe them, but the greater lesson of obedience, which the Commandments were designed to teach, and which obedience lies at the foundation of all character. In the days of slavery the young negro was thoroughly drilled in morals and manners. Each plantation had its own code of morals and laws and its own discipline. As a result, crime among negroes was rare, and some of the worst crimes which they now commit were unknown. It was most unusual for a negro to commit murder, and as for the other and more atrocious crime upon women, in our young days we never heard of such a case, although negroes in that community were numerous—more numerous, perhaps, than the whites.

Under our present system young negroes are brought up without these restraints and without this training. They are brought up too often by low parents, and very early in life they are turned loose to shift for themselves, to indulge their appetites and passions according as opportunity offers, and there is practically no instruction in the great virtue of self-control.

What are we going to do about it? What are we going to do with such young bucks as this Rockingham negro, who armed himself and attempted to murder two white people in order that he might put a little money into his pocket? What are we doing and what are we going to do to train the negro in morals and manners? That, we insist, is where the negro problem begins.

THE MISSION OF THE CHURCH

Several days ago we mentioned the fact that a resolution had been introduced in the Ministerial Union of Richmond, and referred to a committee, requesting the newspapers of Richmond to print church notices free of charge. We expressed the hope that the resolution would not be adopted, nor seriously considered, on the score that we should be distressed to see the churches of Richmond put themselves in the attitude of asking favors of secular newspapers.

In answer we have the following letter:

Sir,—I write to thank you for your editorial on the independence of the church. I do wish most heartily that the church would adopt the high standard of accepting no favors from the Government, and that the ministers would not ask favors of railroad in the way of cheaper fares than the general public have. I am also opposed to church societies doing business to raise money to carry on the Lord's work.

The Bible tells us, "Let one to lay by him in store for the Lord," and we should have no lack of funds to forward the work. Then, too, if they would do this, we would come to realize the privilege and grace of giving. If the ministry and all of God's professed followers would adopt this high plane, the world would not point the finger of scorn at the church, and say that all you are working for is money.

F. P. KENNEDY.

The church stands for all that is best and purest and noblest in this world, and it necessarily weakens itself when it makes compromises. There is a human side to the church, and it is human to err, but there would be fewer errors and blunders if the church would but live up to its principles, its teachings, and its high privileges. The church should set its standard high and teach men and women to live up to it. The church should never ask favors, never beg, and

never go outside of its own membership, nor engage in any sort of business enterprises, without or within its membership, to raise money. Every dollar thus raised weakens the church and impairs its spirituality. Giving is a spiritual grace, and it is the duty of the church to stimulate and cultivate that grace among its members. This is done when each member is induced to lay aside each week, "as the Lord hath prospered him," something for the Lord's work. In this way the true spirit of giving is exercised and promoted, and it is in this way that men and women grow to realize the saying that is written, that "it is more blessed to give than to receive." Giving is both subjective and objective, and the church's concern should be, first of all, for the former, for the grace of giving. We fear that there is very little of this grace in the money raised at church fairs. It is not the church's business to raise money. Its mission is to promote individual piety. If it will make its members truly pious the money to carry on its work will always be forthcoming.

LAW AND ORDER.

Elsewhere we have referred editorially to the young negro in Rockingham county who attempted to murder an old citizen and his niece for pillage. It was one of the most brutal and shocking crimes ever recorded in a Southern newspaper, yet we call the attention of our Northern friends to the fact that when a number of indignant whites gathered around the negro and showed a disposition to deal with him as a brute, the sheriff gave them warning that he would protect the negro, and that he would bring to justice any and all persons present who should try to do him violence. We call attention also to the fact that Governor Aycock at once ordered out the military and instructed the sheriff to save the prisoner and uphold the law at all costs.

This is a splendid triumph for law and order in North Carolina, and goes to show how forbearing the Southern people are. If ever a wretch deserved to be swung up to a limb without judge or jury, this young scoundrel in Rockingham county was that wretch. He himself had no regard whatever for personal rights, for human life, or for the law of the land. He could surely have made no reasonable excuse if the mob had got hold of him; he could not with any show of reason have invoked the protection of the law, for he had utterly defied the law and trampled it under foot.

But law is law without regard to the crime involved or without respect to criminals. Under the Constitution this negro is entitled to a fair trial, and therefore is entitled to protection from mob violence. The Governor of the State and the sheriff of Rockingham were true to the obligations of their office, true to the institutions of government, and proclaimed themselves to be true champions of law and order.

How much better is that for the honor and dignity of North Carolina and Rockingham county than if the mob had lynched the negro and so have shown the same brutal disregard for law that he showed.

SPRING BONNETS.

Now the new year reviving old desires, Each woman to her milliner retires, Where the spring bonnet's old allurements wake,

Or Paris fashions kindle envy's fires. Who can fathom the mystery of the fascination of fashionable clothes? Herbert Spencer may prefer to inherited love of barbaric display; William James may analyze the psychology of satisfaction that proper raiment gives—and there is no stronger vantage ground known to womanhood—but at the last the hastenings to the milliners is a mystery of each recurrent spring. Man may clumsily joke at the incredible energy shown by woman in matching silks or trying on hats, but it has never been observed by the cynics that men found an equal attraction in those women who adorned themselves all loss of energy in the matter of troubling over clothes.

Nay, rather, those men who are of analytic turn of mind understand the beauties of feminine apparel, which are only inexplicable charms to the less thoughtful male. Robert Herrick, that prince of laudatory singers in honor of ladies fair, says of Julia's dress:

When as in silks my Julia goes, Then, then, methinks, how sweetly flows That liquefaction of her clothes.

Next when I cast mine eyes, and see That brave vibration each way free; O, how that glittering taketh me!

Less gifted admirers would probably have been equally taken, but not equally fortunate in explaining how they succumbed to the brave vibration. But women like Julia sought rather a train of caprices than an ode on how it happened, and so from the Garden of Eden down to this day of Worth and Paquin, women have gone forth to war on the unprotected men, panoplied with the latest garments, whether furs or foulards, and armed with the latest fashions, be it hoop-skirts or headgear.

This much at least is apparent to the observant man, whether he rest secure in the fetters of captivity or spend his time pursuing or pursued, that each woman of taste finds by an inevitable process of elimination that style which best suits her. Not that soft, as seen through the eyes of a dreamer, but that inner self which finds expression in demure tailor-made gowns or flouncy fur-bows.

We all remember the story of "The Bonnet," and how it betrayed the woman, a leading elder into buying a seakink coat, and then a brownstone house, and then an entire into society—all because of a love for ostentation, which passion should never have gained the mastery, but for the malicious error gained by the red bonnet aforesaid.

Spring is upon us with nature's violets and modistes' violets; there are also

crocuses and lilacs, and all the goodly array of multi-colored flowers, but the heart of the woman turns to shops of the silk merchant, from Bagdad to Broad Street.

Nor are the habits of the men any less fixed, for if the curious will observe Franklin Street on a Sunday afternoon, or Fifth Avenue, or Piccadilly, or the Bois, or any other places where the women walk in spring attire, the men will be seen looking at the results of women's visits to haberdashers and hatters. It is a pretty part of our life that brings every spring so much color and interest to the women, and so much appreciation to the men.

We hope the world will never get so old that spring fashions and spring clothes will lose their present hold on the hearts of the ladies.

IMMORTALITY OF MUSIC.

"Hymns devout and holy psalms Singing everlastingly."

—Milton.

Is music immortal, having unending existence? Is it true, as declared by Upton, that "the human soul and music are alone eternal?" It is true that the idea of Heaven cannot be dissociated from melodious harmonies. "Heavenly choir" and "Heavenly music" are phrases in common use and accepted as verities. Revelation tells of the "songs of the heavenly host." Inspiration, nature, and the cravings of the human heart all point to a heaven of songs. So that it is impossible to conceive of a heaven without music.

Music of some sort has existed in all countries, and at all times, and while it is the most universal in its influence of all the fine arts, it has been the lowest in its development, its greatest achievements being counted almost without in the past hundred years. Nevertheless good music best serves to express the purest emotions and the noblest longings of the human soul. It gives endurance to the burdened, the foolhardy and the weary. It dispels antagonisms and dissipates care and anxiety. It vitalizes and crystallizes the loftiest sentiments and the tenderest susceptibilities of the human heart, and sheds a halo of divinity about its purest aspirations. As George Eliot expresses it, "Music arches over this existence with another, and a dwinner one." Surely these are attributes fit for Heaven and eternity. Bishop Beveridge testifies that "when the music sounds its sweetest in my ears truth commonly flows the clearest into my mind"; and Symonds says that "music is the purest art of pleasure—the truest paradise and playground of the spirit."

If, then, music prepares the soul for and helps lift it into Heaven, it will not be denied the employment of it there; and if it alone is co-eternal with the human soul, music becomes of transcendent importance to mankind. It has been said "music is one preparation for Heaven." Perhaps there ought to be drawn here a distinction between music as a fine art and the songs of praise and worship. The rendering of the choir should be artistic as well as spiritual, but the congregation, as individual worshippers, should unite in the "hymns devout and holy psalms." Unhappily the congregations of at least some of our churches are not efficient in that kind of preparation for Heaven.

Singing and prayer are the chief features of public worship. Neither can be done by proxy or delegated to another. If either be performed merely perfunctorily or mechanically, the church is yet a long way off from what constitutes true worship. The Apostle urges "psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord," and says, "I will sing with the spirit, and I will sing with the understanding also." Alas! were that but true. If that kind of singing were generally practiced, there would be less occasion for mourning because the churches are not filled with worshippers.

Music, like most of the beneficent gifts of the benign Creator, has been misused in this world and made to debauch instead of to elevate and purify, but that is not the fault of the art, nor is it the music of Heaven; nor the immortal kind we are discussing; nor the kind to be cultivated. It is true that even great musicians who have the gift of the divine spark within them—and all really great musicians have it—often devote their talents to music which may be constructed artistically enough, but which appeals, and is intended to appeal, to the baser natures of men, but that does not change the fact that music, like the human soul, is immortal. It may become corrupted by association, and at times deserted to serve base purposes in the world, but it will be purified in Heaven.

The mystery of the power of music may be a question for the psychologist to fathom, but it will only be explained at the last by accepting the great verity of its immortality, the gifts of God to mankind, the echo of ultimate happiness, and a foretaste of Heaven itself.

OUR MUSTER ROLLS.

We learn that the muster and pay rolls of the troops Virginia furnished the Confederate army, and which rolls now are on file, with other captured documents, in the War Record office at Washington, are much more numerous and comprehensive than they were thought to be at first. And scattered here and there throughout the State are not a few "official" rolls, which, if gathered up and sent to the War Record office, may aid in filling gaps in the Virginia roster, which otherwise will remain unfiled. If lent the government for this purpose, General Ainsworth would have these scattered rolls copied for use, and then would return the originals to their owners.

The plan and scope of publication has not yet been arranged, and none can be arranged until after the number and character of the Confederate records that can be made available has been ascertained.

It is the hope of the War Department that through the co-operation of the officials of the several States and the public press all original Confederate rolls and other similar records will be lent the department.

The situation in brief is this: The United States Government is resolved to publish

in book form rosters of all the troops that served in both armies. It is to the interest of Virginia to have the roster of her soldiers as full and as accurate as possible. To effect that end we must furnish the War Record office all the "original" rolls we can find, hoping that in this way some of the records that are missing from the government collection may be supplied. And to advise with the authorities at Washington and to aid in the collection of these scattered rolls, Governor Montague is asked to designate a representative of Virginia. That we suppose he will do, and we presume he will take care to choose a man familiar with the commands Virginia had in the Confederate service, and with the work to be done at Washington.

THE ANTHRACITE COAL STRIKE.

The commission appointed by President Roosevelt to investigate the anthracite coal strike and settle the differences between the mine-owners and their men has at last reported. The report is lengthy, and contains much interesting and instructive matter. The commissioners seem to have addressed themselves honestly and in a spirit of fairness to their task, to find and declare the truth, as well as to make a fair adjustment of the differences.

We are glad that they have found that the miners are entitled to higher wages. Of course, the consumer will have to pay the cost, but the laborer is worthy of his hire.

We are glad that the commissioners report that the condition of the miners is not as bad as it has been represented, and that they are doing as well and living as comfortably as laborers of that class in other branches of industry.

We are glad that the commissioners take the stand that "no person shall be refused employment or in any way discriminated against on account of membership or non-membership in any labor organization, and there shall be no discrimination against or interference with any employee who is not a member of any labor organization by members of such organization."

We are glad that the commissioners are in favor of voluntary arbitration.

The strike cost the parties directly concerned nearly one hundred million dollars, to say nothing of the cost to the general public. It is high time that these people were trying arbitration or some other peaceful means of settling their differences. The strike is a most expensive feature.

"THE KNOWLEDGE OF GOD."

(Selected for The Times-Dispatch.)

"The Father knoweth me, even so know I the Father,"—St. John, xiv.

"Then shall I know even as I am known,"—I Cor. xiii: 12.

The first statement is from the lips of Jesus. He is telling the people His relation to them on the one side, and to His Father on the other. He says, He is like a shepherd in charge of sheep. Between him and the owner of the sheep, who has put him in charge, there is the most perfect confidence and mutual knowledge.

The second text is from St. Paul. He is anticipating the completion of life. And what he prophesies is just exactly what Christ declares is already present in Himself. Paul says, "Some day I shall know God as God knows me." Jesus says, "As God knows me, even so I now know God."

Is this not a striking picture of the general method of the Christian faith? It is the very spirit and soul of the New Testament. In all times, the men of hope in their struggles have carried in their hearts a deep assurance that the thing for which they strove was possible. The soul could break through its selfishness, could despise danger and pain; could enter into communion with God. This faith has lain for ages deep in the human soul, too deep sometimes for words.

Here stand our human lives, all dark and lustreless, and here stands One human life in which has been lighted the fire of divinity. It spoke with human lips. It worked with human hands. Christ was what man has felt in his soul that he might be. Christ did what man's heart had always told him he could do.

Nothing alone is thoroughly alive. Complete life subsists in the reaction of mutually. To give is not the perfect life; it needs as a complement the fulfillment of taking. To take is not perfect life; it needs the complement of giving. To be known and to know—these two together make the fulness of the relation of our lives to one another.

"The Father knoweth me." These words summed up a large part of the meaning and power of Christ's life. We do not speak of that which was unique and singular in Jesus. Nor of the peculiar and separate relation in which He stood to His Father. But only of what He shared with all mankind. Simply as man, He felt the knowledge of God, reaching out; laying hold of him.

It brought to him independence. Out of the questioning and hooting of the crowd, He retired into the heart of this truth and was strong. It brought him unity. That comprehensive certainty of being known involved the manner and the manner of the Father. He knew the Father by the direct perception of a kindred life. He sent back adoration, trust and love in answer to the recognized care which was always pouring itself upon him.

Now and then in the calm cool night between the hot and weary days He went apart on the silent mountain tops to meet that God whom He knew that He might know Him yet more perfectly. He knew the Father, as nature knows nature, by direct perception.

It comes to us in sorrow and joy, in

hope and fear, in ignorance and wisdom, in work and rest. This great fact radiant with significance that Jesus was sure of, and believed in, and knew God.

"The Father knoweth me." Surely when Jesus says that, it means more than just God was aware of His existence. That word "know" on the lips of Jesus, is always a deep and pregnant word. For God to "know" Jesus was to know about the life of Jesus. The Jesus whom God knew, was to be the Saviour of mankind; Jesus the Teacher, the Revealer of Divinity, the Pattern of Righteousness, the Victim of the Cross.

Is not this truly a great step forward? The miracle, the sermon, the word of sympathy, the pang of suffering—it was not merely because the Son said it was good and right; it was because the Father wanted it, and willed it that it came.

Here is transfiguration. Here is glory. What sense of drudgery, what monotony or weariness could there be in a life like that?

To this detailed knowledge of God comes also its own response, "The Father knoweth me." That means "God has a will for every act of mine." Every knowledge of God involves and issues in a will. God's will and Christ's obedience. Here is the absolute understanding and harmony of the Father and the Son.

No force of nature ever fails in its response. When shall it come to pass that in our world of free thought and action we, too, shall become as obedient to God as wind and fire and lightning and sunshine are in their lower world?

Oh, how one longs for it sometimes! To do the right, because it is His will, and to do it because it is His will, always! We know that here alone is peace and power.

This is the great hope held up to us by St. Paul. How we separate our knowledge and our obeying powers as if they could be separated, as if either could live without the other! To know includes the Father's promise that we shall obey.

When we realize this, eternity springs into vital life. No longer is it a bare doctrine, a great arid fact—but a grand actual reality that we shall live forever!

Hark! through the atmosphere of that precious belief can you not hear the music as it swells with gladness in the streets of the New Jerusalem?

What Christ was, we shall be some day; and if some day, why not now?

You need not live alone, for you may, if you will, know and obey God. God in you, and you in God, one system of power, knit together in mutual knowledge and fellowship.

That is what Christ claimed you for. Give yourself to Him and you will come to that in all its fulness. Behold Him. Hear Him! Come to the Father by Him and live!

O, Christ draw us, Thy Father's children, to our Father now!

Miss Sarah Cooper Hewitt, daughter of the late Abram S. Hewitt, last week showed what a determined woman can do at the polls. There was a School Board election in West Milford, N. J., where she lives. She desired the election of J. B. Prince as school trustee, for he had promised in that event to give his village of Erskine a \$25,000 school-house. Miss Hewitt canvassed the town. On election day she chartered a special railroad train and ran it for the voters; she served a luncheon free to all comers at the hotel near the polling place, and her candidate went in by a large majority.

The Mad Mullah, who has so often been reported dead, continues live enough to be terribly licked in battle and get a thousand of his followers slain.

Ex-Mayor Ames, of Minneapolis, says the newspapers are to blame for his getting in jail. The newspapers can stand it if Ames can.

Notwithstanding Whittaker did not do the right thing, the officers are well satisfied that they are not dealing with the wrong Mr. Wright.

A Kentucky woman died the other day at the age of 116 years. She confessed on her death-bed that she never saw George Washington.

A negro herb doctor is doing valiant work in enlarging the receipts of the undertakers in Philadelphia.

Instead of the predicted cold wave we have April showers down here in old Virginia.

There is a growing conviction that Mr. Hearst is really in earnest about that nomination.

Anyhow, Senator Morgan got his amendments to the canal bill printed in the Record.

A freeze-out or a dry-up would be equally as acceptable to the people of the Mississippi bottoms just now.

There is a lack of party harmony in the new plea counter just erected in the Commerce and Labor Department.

General Funston will probably not practice swimming in the Alaskan waters.

With a Comment or Two.

So the great Jingo perished at sea. Few of his name expose themselves to such dangers.—Columbia State.

Good hit, Good, because it is true.

We think some of the papers have misread it. It is about Judge Shaw and the Mecklenburg man who snored in court. It was our understanding that Judge Shaw punished the man, not for snoring in court, but for contempt of court in snoring at an oath when awakened.—Greensboro Telegram.

That puts a little color on the affair, but we doubt if it is much improved in the opinion of the snorer.

In view of the fact that some Northern people oppose the erection of the Lee statue in the hall, we believe we voted the sentiment of the South when we say the people would much rather see the statue erected at Richmond.—Chatham Tribune.

That will probably be the end of the discussion.

When Norfolk takes hold of an idea she works it for all it is worth—the kindergarten movement, for instance.—Norfolk Ledger.

Or getting a State appropriation for a Ter-Centenary, for instance.

Trend of Thought In Dixie Land

Houston Chronicle. The main danger from socialism in America is in its spread in New England. Say what you please, for or against the New Englanders, they certainly have the faculty of continuity, and to get an idea out of a New Englander's head is as hard as to get a joke out of a Scotchman's, according to the proverb.

Savannah News. The American people are not fond of long official titles, therefore it is to be expected that the Secretary of Commerce and Labor will soon be curtailed, condensed or otherwise shortened.

Atlanta Journal. If Mr. Harriman and Mr. Keane continue their internal strife it is believed the services of Mr. Cortelyou's department will not be needed in busting that trust.

Charleston News and Courier. Now, it is understood, Mr. Roosevelt will give over his pursuit of ring-tailed game in the South and resume his quest for bear in the West.

FROM THE CHURCH PAPERS.

The simple three-leaved clover, or trefoil, has long been used as an ornament and form of decoration. In heraldry, we suppose, it indicated an Irish ancestry or strain, but in the old-fashioned altar it has a higher use, and is the emblem of the Trinity. In window heads, and traceries and panelings, it is everywhere in the Gothic building. Great and ever again it speaks of the great mystery of the Godhead, the three persons in the one being; the eternal unity, and yet the threefold personality, by whose love and redemption the one God is known to us, and brings us back to life and glory.—Central Presbyterian.

THREE-LEAVED CLOVER.

Every Methodist has occasion to be proud of his Church and her achievements. And yet, strange to say, there are some who seem to be ashamed of their church affiliations. Why, we can not imagine. If it is of social status, there is no church that includes within its membership persons of higher social position of greater culture and refinement. If she does not sanction the practices and diversions of society, that is only to her credit, and should elevate her in the esteem of all devout and right-thinking people. Best of all, she has that divine proof of her mission that our Lord gave of His: "The poor have the Gospel preached unto them." This raises above all mere social considerations.—Richmond Christian Advocate.

Our dead man walks "according to the course of this world." That is, to him this present, temporary order is the be all and end of all his life. He sees nothing higher than this present age and its attractions.

WALKING DEAD-MAN.

He is worldly, as we say. Of the worldly woman Paul once wrote: "She that liveth in pleasure is dead while she liveth." It is in the "dead" world that he seems to be alive.—Religious Herald.

How full and precious are God's promises to us in our ordinary every-day life. In addition to what they are in great emergencies and for the life beyond, this God's promises, beloved in (their) sleep. There are times when we are unable to care for or to think of ourselves, but God is ever watchful, and is ever lovingly ministering to us. And each of God's loved ones can say to God confidently, "When I awake, I am still with thee." And again, "When I am in darkness, Jehovah will be light unto me." "Yea, though I walk through the valley of deep darkness, I will fear no evil; for thou art with me." And so of many another of God's promises. And God's goodness and loving kindness are greater than any or all of his promises. What a God we have in him!—Sunday-School Times.

Let croakers take notice. Pessimists would do well to think on these things. Men may decay and CANNOT STOP, but the mighty work of God in saving men goes on. It cannot stop.—North Carolina Baptist.

North Carolina Sentiment.

The Asheville Citizen says: There must be no failure of North Carolina to make an exhibit at St. Louis next year. Even \$20,000 judiciously invested will make a display of our industries and resources that cannot fail to attract capital and settlers to this section, causing a quickened material and educational growth of the State and advancement of all its best interests.

The Charlotte Observer says: It has been truly asserted, oftentimes to the shame and confusion of the Old North State, that she made history, never wrote it. But the members of the United States War Department to make a roster of all Confederate soldiers and North Carolina better prepared than any other Southern State to furnish the names of her soldiers. Major John W. Moore's roster, while inaccurate often, and lacking some 5,000 or 10,000 names, is nevertheless nearer a full roster than any of the Confederate Commonwealths can show.

The Durham Herald dishes out this thought: We would not advise the common people to follow the example of "our best people" in the matter of killings. They might not get out of it so easily.

The Statesville Landmark says: The prohibition election in Statesville yesterday resulted in a great victory for the dry ticket. While it was generally expected that prohibition would win, the majority—340—was beyond all expectation.

Personal and General.

J. Marion Crawford has written a play of Venetian life for Viola Allen.

The University of Chicago has conferred the degree of Doctor of Laws upon M. Jusserrand, the French ambassador to this country.

Queen Alexandra is very fond of old china, and is said to be skilled in the various styles, marks and glazes which differentiate one piece from another.

Captain Charles C. Cornwell, now stationed at the Naval Home, in this city, has been selected to succeed Captain James H. Dayton in command of the cruiser Chicago, flagship of the European squadron.

General Nelson A. Miles, while in Boston last week, informed some friends that he had deposited in bank for safe-keeping in that city forty-five years ago, and the officials of the Five-Cent Savings Bank, in looking over their books, found that amount to his credit.

Events of the Week Under Brief Review

Down in the great State of Texas, where the Legislature has had to come to the rescue. The House of Representatives the other day passed a resolution calling upon the President of the State departments and institutions to submit under oath "a statement of the number of employees in their respective departments or institutions who are related, either by affinity or consanguinity in the third degree, to said chief or heads of departments or institutions, together with the amount of salary said clerks and employees receive; also that this sworn statement shall contain similar information as to the number of employees who are related in the same manner to the heads of other departments or institutions of the State government